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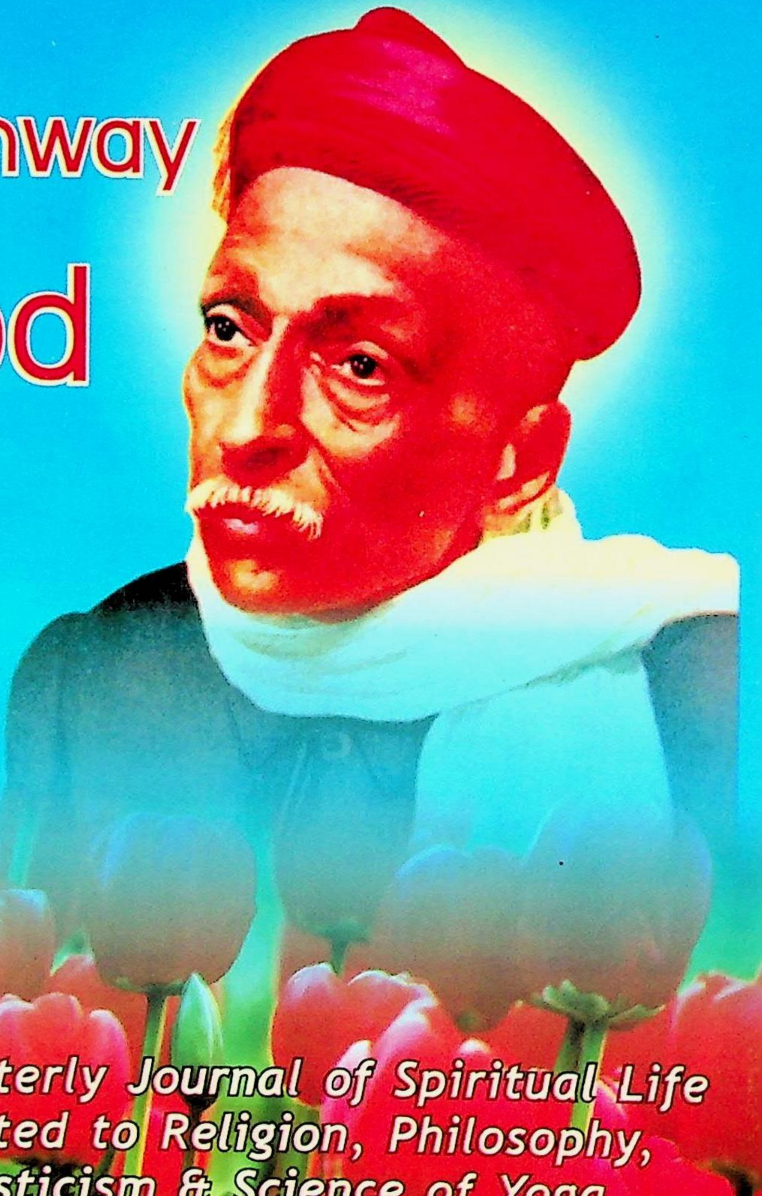

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It has been resolved to make the quarterly issue, Pathway to God more comprehensible and action-oriented as the changing times demand. Hence it is necessiated to modify the length of the articles. Kindly note the following points while sending your articles :

1. *The articles should not exceed four pages of A4 size.*
2. *Only one long article of approx. 10 pages of A4 size will be published in each issue.*
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We thank all our contributors profusely and expect more and more insightful and erudite articles in future to make Gurudev's vision of one God, one religion and one humanity a reality.

Readers' Column: *The Editorial Board of Pathway to God has successfully introduced this Readers' column to publish the views of the readers on various spiritual / philosophical / religious articles published therein. Their views/comments/ appreciation will help us improve the quality of the journal.*

The views should be in 3-4 sentences only.

Looking forward to your views.

Pathway To God is going to add a new feature 'My Spiritual experiences' in coming issues.

The desirous readers are requested to share with us their spiritual / mystical experiences or some dream/vision/ clairvoyance etc., they had in their life.

Such writings should not exceed 500 words.

Looking forward to your spiritual experiences!

- Editorial Board

PATHWAY TO GOD

Articles on related topics are solicited. They should be typed on one side of paper with double spacing. Text CDs with hard copy are accepted. You can send the articles on our following e-mail address. Views expressed in this Magazine are entirely those of the concerned authors.

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OUR VISION & MISSION

Sri Gurudev Dr. **R. D. Ranade**, M.A., D. Litt. was one of the greatest Mystic Saints of the modern India. He was a world known philosopher. His philosophic literary work from his books 'The Constructive Survey of Upanishadic Philosophy' to 'Bhagwadgita as the Philosophy of God Realisation' have left behind memorable glorius imprints. He has been Vice Chancellor of Allahabad University and also Professor, Head and Dean of Philosophy therein. He had a vision and concern to achieve holistic welfare of the entire humankind as his family through the sustained awareness of spiritual unity in the varieties of diversity. Gurudev conceived the ACPR in 1924 at Pune. Elaborate 'Prospectus' for the ACPR prepared by him testifies to his vision and its implementative concern. In 1952, Sri Gurudev Ranade registered the ACPR, Belgaum as a Public Trust in the Educational and Research Category. In 1965, Hon'ble President of India, Dr. S. Radhakrishnan -an associate of Sri Gurudev, inaugurated the present building of ACPR. It is popularly known as Gurudev Mandir. Soon a quarterly journal ***'Pathway to God'*** was started and has stepped into 46th year of its publication. ACPR has published lots of books written by eminent writers and are available for sale. ACPR has a well equipped library containing many rare volumes for use of general readers as well as Research Scholars. A college for Yoga, "Dr. Ranade College of Yogic Sciences and Research" was started in 2006. It is affiliated to Karnatak University, Dharwad.

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ACPR is the Global Call for Awareness of Unity.

UNIVERSAL FRAGRANCE

-**Dr. R. D. Ranade**

Sinful and mean are those who follow sensual enjoyment, leaving God..

We do not know what accidents may befall us. As birds fly away in various directions, so our wealth and wife and son will fly away from us. As soon as the body falls, the Self may migrate to a worse existence, for example, that of a dog or a pig...In thy previous existence thou hast suffered immense pain and it is only by exceeding fortune thou hast been relieved herefrom... One's mother is of no avail, one's father is of no avail, one's sister and brother are of no avail, one's friend and wife and sons are of no avail. All these follow thee only if they derive happiness from thee. Thou bearest their burden in vain for the whole life and they will ultimately abandon thee... If thou were to die at this moment, thou shalt fall off from God, as thou art centred on egoism...Thou sellest thy body to him who gives food to thee. But thou forgettest God who has given thee birth.... Sinful and mean are those who follow sensual enjoyment, leaving God..

- Mysticism in Maharashtra p. 387.

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Editorial

The great humanist Albert Schweitzer has said in his book, 'Reverence for life' :

" Until we extend our circle of compassion to every living creature, we cannot enjoy world peace"

Since time immemorial, mankind has made every attempt to make his life more secure, comfortable and happier. The growth of science and technology has become a helping hand in this regard. But man has constantly been in troubled waters with such questions like : what is his true identity, his purpose of life, his relationship with fellow humans, and the identity of the Creator.

The search for the answers led to tremendous developments in the fields of Religion, Philosophy, Art and Literature. This became the bedrock of great culture and civilisation. Satisfaction of the senses alone never made man contended. Constantly there was an urge to attain something far beyond that. The world has seen Confucius, Socrates, Manu, Ramkrishna, Vivekananda to name a few. The list is endless. These men strived to go beyond the senses, and in the process left nourishment for their societies.

"Education is the manifestation of the perfection already in

man", said Vivekananda. But has it been realised? The number of students, teachers, schools, colleges, universities multiplied in numbers. Unfortunately the human values cradle of humanity have been ignored. National development is measured in terms of only material benefits that can accrue to the nation from education. Education is being viewed as a means of earning money. This has resulted in the dehumanisation of noble professions.

In ancient India, religion & Society were, linked together. Daily progress, rituals, & other such practices gently brought about internalisation of certain basic character-building qualities amongst people. These included respect for others, truthfulness, purity, integrity, sincerity, love & sympathy and charity etc. That close-knit socio-religious system ensured violators of these norms felt guilty for deviating from established conventions. But today the situation is totally different. Man after money deviating from the time-tested human values has brought many ills to the society. This has bred corruption in all walks of life. Hats off to Sri Anna Hazare, the crusador against corruption in our country.

Our nation should become an awakened nation. Just schools, colleges increase is not enough. We have to ensure that human values are simultaneously developed, implanted firmly. The higher human values only can lead us to the "Pathway to God'.

- Dr. Anand D. Mulgund,

Editor -in -Chief.

PROFESSOR R. D. RANDE ON THE STUDY OF PHILOSOPHY

-Prof. Dr. K. B. Dabade

> *(Ranade) Saheb characteristically laughed and drew a triangle on a piece of paper....and explained: "At the top is God, and at the base are the individual soul and the world. These and the interrelation among them is the subject matter of philosophy. So there is nothing to be afraid of."*

Notwithstanding the fact that all disciplines end in philosophy several modern scholars do not show a keen interest in the study of philosophy under the pretext that its subject matter is a hard nut to crack and it has no utilitarian value. They at times pass sarcastic remark that a study of philosophy is as good as a search by a blind in a dark room for a black cat which is not there. This article, therefore, examines how far this negative attitude towards philosophy is justifiable in the light of views expressed by a world renowned mystic-philosopher Prof. R. D. Ranade (1886-1957) - An answer to the question whether philosophy is an abstruse subject or not can be found in the following incident narrated by Sri D. H. Kolhar who after passing his Inter Arts in 1942 went to Nimbal to seek assistance of Prof. Ranade Saheb to join Allahabad University, for B.A.

Kolhar(1997:44-45) writes,"After discussion (with Prof. Ranade Saheb) it was decided that I should take Philosophy, Hindi and English Literature as optionals. Initially, when I hesitated to offer Philosophy as it was a very diffivery difficult...subject, Saheb characteristically laughed and drew a triangle on a piece of paper....and explained: "At the top is God, and at the base are the individual soul and the world. These and the interrelation among them is the subject matter of philosophy. So there is nothing to be afraid of." I was indeed delighted by his simplification. :..He explained that study of Philosophy would take one to the pinnacle of intellectual life and every aspiring person should study it. I later realised how study of Philosophy is important for life's upliftment.

It is however, interesting to note that Prof. Ranade himself in and around 1905 disliked Philosophy on account of the uninspiring method of teaching the subject in his college and text books prescribed by Bombay University, for B.A.; and he thought, for his B.A. he should offer Mathematics - the most precise subject. But some time later the following two incidents impelled him to study Philosophy rigorously.

Prof. Ranade happened to hear the devotional songs of Shankaracharya recited at the Muth in Benaras in October 1908 which made him pause and think how a so-called Advaita philosopher could at the same time make room for devotional songs in his philosophical teaching. That to him was a crux which impelled him to study Indian Philosophy all the more. Just at this time he suffered from illness which took some time to disappear, during which his mind definitely turned spiritward (*Vide* Ranade 2001:8).

On another occasion the saint of Umadi (1843-1914) told his disciple Ranade that the common belief about Jnaneshwara's making a wall move and a he-buffalo repeat the *Vedas*, was all false. Ranade, who believed in these miracles asked his spiritual teacher (*Sadguru*), "How can it be false, Sir, since it has been recorded by those who had personal knowledge of it?" The Saint of Umadi categorically said, "The record itself was false". Since the words of his *Sadguru* cannot be untrue, Ranade thought to himself "I must test the veracity of my own belief[1]". With this began his study of Western Philosophy. Thus says Ranade, "I began the serious study of European Philosophy with the intent of finding in Eastern and Western Philosophic thoughts, a justification for the spiritual life" (*Vide* Deshpande 1963:36).

No doubt, according to Prof. Ranade philosophy is beset with difficulties, subtleties, obscurantism and so on. But the kernel of philosophy is metaphysical and moral pith (*Vide* for details, Ranade 1956:113). Besides Prof. Ranade takes utmost care from falling prey to superstitious and speculative ideas, dogmatism, verbalism and futile argumentations. It would not be out of place here to refer to the views expressed by Prof. Ranade regarding an incident of futile argumentation.

Once a *Vaishnava* pontiff of *Uttaradi Muth* had been to Bijapur and in front of him arguments on the subject of *Dwaita* and *Advaita* took place. About such arguments Prof. Ranade observed, "There is no substance in this kind of argument. This is all dry scholarship. There is absolutely no trace of real spirituality in it. Are we not empowered to write commentaries like them? But we do not wish to do the same" (Sangoram 1964:17). "What we experience, what we feel, and what we realise should alone constitute our philosophy" (Sangoram, Deshpande 1964:17). At this juncture, it becomes imperative to know in a nutshell Prof Ranade's philosophy and his ideal in life.

Once Prof. Ranade was asked to explain the nature of his philosophy when he said, "How I live is my philosophy. My spiritual experience has granted me a firm conviction that God alone is real...." (*Vide* for details Kulkarni 1990 :132). Prof. Ranade opines, "To realise God for oneself as well as for others is and should be the ideal of life (Sangoram, Deshpande 1974:281). "Spiritual life has been the aim of life from the beginning of my philosophic career, let me hope that it would be its culmination also"(Ranade 2001:45). Prof. Ranade's philosophy, be it epistemology, metaphysics, ethics or religion is characterized by a single unifying principle of God-realisation. In fact, he takes the firm stand that solutions to philosophical problems can be had only in the Divine presence. - There is an incident related to this.

When Prof. Ranade was constructing his old house at Nimbal around 1922, the then collector of Bijapur Handerson asked, "What message are you going to get inscribed on the stone outside your house"? But Prof. Ranade didn't give any reply to this question at that time. After the lapse of twenty years while *Bhagawata* was being read, Prof. Ranade all of a sudden remembered the above incident and expressed, "Without *Ishwara Paada Paraga Sparsha* (the pollination of the holy feet of God) none can hope to decode philosophical riddles. I am having answer to that officer's question after a period of twenty years. How strange! Inform that officer, if he can still be traced, that I have found an answer to his question" (*Vide* Dabade 1995:24).

Prof. Ranade spares no pains in portraying the key role played by philosophers in shaping national and international events and what they should do in promoting peace and harmony in the world as below.

All politics is determined by the prevailing philosophy of a nation. French Revolution is the outcome of philosophy of Rousseau, Voltaire and Diderot. The philosophy of Hegel, Nietzsche and Treitschke paved the way for World War I. It is the new philosophy of an ever-evolving Absolute which is responsible for modern Facism, whose ambition is never ending. Our politics cannot succeed without a spiritual basis. Non-violence and Truth are merely the flower of which the root is Spirit. Mahatma Gandhiji had fought freedom struggle in India with the help of these ancient principles. Let's be aware that in our modern political ambitions we do not follow the irreligious Soviet ideal.

Universal brotherhood should be the foundation of our politics during the times to come. But this fraternity should and would repose only upon a spiritual principle. A study of the Philosophy of Religion[2] would contribute immensely to the bringing together of all creeds, nations and races. It is only when all humanity comes to recognise the One Spiritual Principle which underlies all things we can bring about a harmony between creeds, nations and races. It is not by an appeal to the dogmas[3] of the different faiths we can bring together the warring sects. It is only by bringing to a common consciousness of spiritual life that we can realise the end which we are striving for. The philosopher's work is not done when he has realised within himself the peace of mind. His supreme business is to bring about peace and harmony in the society, the state and the world at large. From this viewpoint, it may be said, without exaggeration, that the future of the world rests with the philosophers (Vide for details Ranade 1956:119-20).

Further, Prof. Ranade advocates that in this scientific age, a correlated study of Eastern-Western philosophies and mysticism should go hand in hand. In this connection he points out: "We are now required to face western scholars and put up a fight with them. Hence we should also be adept in the use of the weapons handled by them.....Therefore, a study of philosophy has become necessary now. Really, it is not essential for mysticism. But a philosophical justification for mystical life is demanded by the modern mind. *Unfortunately, we find that our mystics are innocent of philosophy and philosophers are not interested in mysticism.* It is not a matter of regret that even students of philosophy under my guidance should not realise the supreme value of mysticism? But it is a fact that cannot be denied"[4]

"....., it should also be noted that philosophy is a fence that does not allow the strong cattle of superstition to enter into the garden of mysticism" (Kulkarni 1990:108).

It would be a problem for the philosophy of immediate future, Prof. Ranade felt, to place mysticism on a truly philosophic basis. Rational mysticism which had been hitherto a contradiction in terms must now be a truism (Kulkarni 1974:6). Rational mysticism implies a harmonious development of both reason and intuition. Another way of understanding of rational mysticism is taking *Jnana* itself as illumination. By the word Jnana Prof. Ranade does not mean ordinary discursive knowledge but intuitive knowledge (*Vide* for details Kulkarni 1974:10-14). Towards the end of his *Mysticism in Maharashtra*, Prof. Ranade (1988 : 494) points out, "There is no end, ...to philosophical construction, and each philosopher has his own favourite theory about the nature of Reality. The mystic may be a philosopher, but is not necessarily so. His mystic experience is sufficient for his own elevation into Divinity; but if he philosophises, he may raise thinking humanity into a Divine Kingdom of Ends."

In short, Prof. Ranade with his own example has shown clearly as to why and how spiritual aspirants with intellectual bent of mind should resort to the study of philosophy.

Notes :

1. Need for study of Philosophy arises when faith in tradition is shaken.

- Dr. S. Radhakrishnan.

2. Philosophy of religion is akin to theology, but it shares its subject-matter with science of religion. Theology is a normative discipline and is concerned with the analysis, interpretation and exposition of one particular faith. The general science of religion, which reckons within its province History, Psychology, Sociology and Anthropology of Religion, Phenomenology is essentially descriptive aiming to understand the nature of all religions (*Vide* Dabade 1998:19).

Prof. Ranade declares, "I as a philosopher, who has given about forty years of his life to the study of philosophy and therefore can legitimately claim to be a philosophic citizen of the world, know, there is no difference between religion and branches of religion, provided they are in the service of God".

"Religion is to steer clear of two rocks that surround it on both sides. For, on the one hand there is the danger of superstition, which is an unworthy view of God; on the other, there is scepticism, which is denial of God. True Religion has to steer itself clear of both these dangers, and it is only the helm of philosophy which can steer it straight to a safe and happy heaven."

"The problem of supreme importance to mankind is the problem of the existence of God and His relation to Man and Nature.... While philosophy supplies us with the logical framework for the solution of the supreme problem, Religion supplies us with the inset to be enclosed inside this framework.

Philosophy without the content of Religion would be empty. Religion without the guidance of Philosophy would be shapeless and amorphous. It would thus be necessary to combine the dictates of Philosophy and Religion in the interest of the highest solution of the problem." (Deshpande 1982:8, 26, 28-29).

3. In his *Pathway to God in Kannada Literature,* Prof. Ranade (1960:6) observes, "....These great Kannada mystics evidently divide themselves into two schools, the Shaivite and the Vaishnavite. A real mystic, however, is he who is neither a Shaivite nor a Vaishnavite.... My endeavour, however, is to deal not with their dogmatic differences, but with their common spiritual experiences and with what they have contributed through their own experiences and their expression to the development of mystical thought in general."

4. All philosophers are not mystics and all mystics are not philosophers. Prof. Ranade is a mystic first and philosopher afterwards. In his letter (dtd. 14th Aug. 1924-Nimbal) addressed to his spiritual brother Gundopant Gadagkar, Prof. Ranade writes, ".... For myself, spiritual life has been the most important thing, of which educational, philosophical, and propagandistic activities are merely the faint ex-pressions. People who have mistaken semblance for fact have taken me as solely devoted to intellectual and philosophical pursuits. But very few know, as you know, that my innermost inspiration has been that of spiritual life" (Ranade 1966:10).

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✪

'The Karnatak Mystics hold a very high position among the mystics of the world and they have contributed a good deal to the world's mystical thought.'

-Pathway to God in Kannada Literature P. 11.

✪

God-realisation, is the Supreme Teaching of the Bhagvadgita, as this simple doctrine did not prominently dawn upon the ancient and the modern interpreters of the Gita, they have produced a labyrinth from which in the absence of this clue of God-realisation, they could not find a way of escape.

-The Bhagvadgita as a Philosophy of God-realisation. P.3.

SPIRITUAL EVOLUTION IN SRI AUROBINDO AND TAGORE

-Prof. Sukanya A. Jalihal

Both Tagore and Sri Aurobindo believe that the nobler potentialities in the nature of man should use the forces of animal nature in the service of higher life.

In line with Indian Vedic tradition Sri Aurobindo and Tagore have visualized the destiny of human life on the basis of what man's nature actually is and ideally ought to be and can be. It is in the fitness of things that human beings appropriately to their stages of development in the scheme of evolution realize the higher possibilities of life. According to Sri Aurobindo and Tagore *spirituality is indeed the master key of the life of man in this world.* The sense of the infinite is innate in the Indian mind; Sri Aurobindo and Tagore never lost hold of this insight. A life of external manifestations is only part life and falls short of the ideal of life. Physical forces and their laws are recognised as playing their role, which in no way, is supposed to be inimical to spirituality. Both Tagore and Sri Aurobindo believe that the nobler potentialities in the nature of man should use the forces of animal nature in the service of higher life. As Sri Aurobindo puts it: "But he can do more; released into the cosmic consciousness; his spirit can become one with God, oneself with the spirit of the universe or rise into a light and vastness that transcends the universe; ...and he can arrive at it through any or all of his natural powers if they will accept release through his mind and reason and thought and their illuminations, through his heart and its unlimited power of love and sympathy, through his will and its dynamic drive towards mastery and right action, through his ethical nature and its hunger for universal Good, through his aesthetic sense and its seekings after delight and beauty or through his inner soul and its power of absolute spiritual calm, wideness, joy and peace".[1] Man has the nobler impulse to surpass himself to go on expanding towards the ever-new horizons of experience. There are ranges of life beyond our life exemplifying the splendors of the spirit. He can train through self-discipline his mind and heart so as to conquer his animal appetites in the service of peak experiences. This is so because Sri Aurobindo holds that the evolutionary development of nascent spirituality finds its fulfillment through the cumulative and creative experience emerging into ever-new levels of experience. Sri Aurobindo says: "A spirituality that would take up into itself man's rationalism, aestheticism, ethicism, vitalism, corporeality, his aspiration towards knowledge, his attraction towards beauty, his need of love, his urge towards perfection, his demand for power and fullness of life and being, a spirituality that ...reconcile them all to each other...a satisfactory evolution of the nascent spirituality still raw and inchoate in the race is the possibility to which an age of subjectivism is a first glimmer of awakening or towards which it shows a first profound potentiality of return".[2] Thus we find that man's aspiration is the spring-board for the higher development by receiving and assimilating what all that can contribute to that end. Unless every cell of personality is pervaded by this craving for the infinite its profoundest depth or the acme of its life cannot be attained. This is so by reason of the fact that the greatness of experience is the tendency of the spiritual realization. Sri Aurobindo says, "In spirituality then would lie our ultimate, our only hope for the perfection whether of the individual or of the communal man; not the spirit which for its separate satisfaction turns away from the earth and her works, but that greater spirit which surpasses and yet accepts and fulfils them... Man's road to spiritual manhood will be open ...and that to uncase, discover, set free this greater Life within shall be henceforward his pervading preoccupation."[3]

Even so no more can give a complete map of spiritual adventures, as each soul's journey is peculiar to it. It is the symbolic and artistic descriptions of man's inward history - soul's secret adventures with God - are almost endless in their variety according to each individual's measure of intitution. Everything depends on your ideal. If it is to lead the ordinary life of vital and physical enjoyments, Tagore says, you are far away from the higher ideal of spiritual life. The lower pleasures of ordinary life are easier to obtain while the higher pleasures of divine bliss we require a great discipline of mind and heart. One feels dirty and unclean engaging in the lowest of enjoyments while higher pleasures are uplifting. The highest pleasures which are transcendetal i.e. connected to God give lasting benefits including liberation. The highest pleasures can be enjoyed publicly, for the lower pleasures one needs privacy. Knowing all this, which is not uncommon knowledge, a question naturally arises as to why people do not seek higher pleasures. The one all-pervading motive of all communication media today is to coax their audiences to increase their number by exhibiting things and situations appealing to lower attractions. For example, in a newspaper comment on the dances presented in the cinemas in contrast to classical dances, a lady, says, that no one can feel sattvik in the presence of glamorous actors and actresses exposing the different parts of their body provoking sensuous reactions - thus lowering their tastes. This infection is spreading to families - rural and urban via television, computers and various other means. It is as if an all-round conspiracy is being hatched to degrade the tastes and vitality of Indian people which the anti-national elements, our secularists, and enemies of the nation would very much like. There is no need to show the depth of wickedness in the nature of man as Freud and his followers have done Freud says, "If I can't bend the Gods on high, I will at least set Acheron in uproar." What is necessary is how best we can educate the energies of these evil impulses naturally experienced by one and all at different times of their life. Any attempt to devise a new system of education reorienting to train men of high character, integrity, reverence for duty with a sense of sacrifice and so on. But our misguided Indian secularists cry hoarse about such an attempt as saffronisation. Sri Aurobindo and Tagore hold that "Mankind and its needs are the same everywhere and the truth and knowledge are one and have no country; education too must be a thing of universal and without nationality or borders.....[4].Besides the easier availability of the lower pleasures, the level of consciousness is crucial. This is the reason why all the bonafide scriptures advocate God-consciousness as the ultimate goal of human life. The higher the consciousness the greater shall be the attraction for higher types of pleasures. Happy persons shun lower pleasures, which are harmful. Therefore an intelligent person raises his consciousness by various processes and enjoys greatly.

According to Sri. Aurobindo the ideal of spiritual life is an authentic Yoga with its life of one-pointed aspiration and uncompromising self-surrender and a life of austerities desiccating discipline. Further Sri Aurobindo also emphasizes the social side of man. Sri Aurobindo says that the pseudo-democratic civilization of the West built on the basis of scientific, rationalistic, industrial set up is a sinking foundation. He says that it is now in the process of dissolution. To build our nation and society on such sinking foundation is meaningless nonsense. Sri Aurobindo writes "...it would be a lunatic absurdity for us at this moment to build blindly on that sinking foundation. When the most advanced minds of the Occident are beginning to turn in this red evening of the West for the hope of a new and more spiritual civilization to the genius of Asia, it would be strange if we could think of nothing better than cast away our own self and potentialities and put our trust in the dissolving and moribund past of Europe."[5] Therefore we must be clear about what the national spirit, temperament, and idea make demands of us through education and apply it to the various elements of the problem of implementation in individual and nation building. Such an attempt requires that a true and living education must enable the individual to flower on his commonness and his uniqueness, the nation or people and universal humanity. It should help individual man and through him the society and the nation to take full advantage of his potentialities of life, mind and soul. The application of spirituality in the development of the social, political and national life must await a later occasion and opportunity. He says, 'The spiritual aim in society will regard man not as a mind; a life and a body, but as a soul seeking for divine fulfillment upon earth and not only in heavens beyond which it need not have left if it had no divine business in the world of physical, vital and mental nature."[6] It is to make them truly sacred and secure that Sri Aurobindo wants them rooted in the soul founded on the rock of the Divine. Sri Aurobindo holds that Yoga is not an ascetic yoga: it aims at purity but not at the cold austerity. Wider and more well balanced minds conceive as their goal the whole harmony envisaged as a total perfection. Ordinary yoga aims at the perfection of some of our moral/aesthetic potentialities through inner self-training and divine grace. But the object of the synthetic yoga must be : "more integral and comprehensive embrace all these elements or these tendencies of a larger impulse of self-perfection and harmonize them or rather unify, and in order to do that successfully it must seize on a truth which is wider than the ordinary religious and higher than the mundane principle. All life is a secret Yoga, an obscure growth of Nature towards the discovery and fulfillment of the divine principle hidden in her, which becomes progressively less obscure, more self-Conscient and luminous, more self-possessed in the human being by the opening of all his instuments of knowledge, will, action, life to the Spirit within him and in the world."[7] Both Aurobindo and Tagore hold that all the potentialities of man's nature are a means for our spiritual evolution and they find their last perfection only by opening out to something beyond them. That other something is the key of his completeness and brings a light, which fulfills the whole high and large reality of his being.

The process of spiritual evolution starts with man's exercise of initial freedom in the light of the vague presence of the divine. As soon as the aspirant becomes aware of this divine possibility the process of cleansing the inward parts of the soul, mind and body begins to operate. It is a preparation of himself for the attainment of self-perfection. This would be possible when the aspirant gets rid of all in him that belongs to a lower working, of all that stands in the way of his opening to the truth and power of spiritualty. This is, as yet, ordinary preparatory yoga of natural man. It is just a spiritual desire for union of all his nature with the divine perfection. It is the integral transformation of man's being and living. In other words every cell of the aspirant's personality must begin to pulsate with the craving for this dynamic union with the divine perfection. Even so Rubicon is not cross-ed as yet. Both Sri Aurobindo and Tagore hold that unless a higher power descents into and takes up the whole action of the aspirant's being and becomes the master of the yoga there can be no further evolutionary development. This process raises the aspirant beyond the mundane ideal of perfection. It is very much beyond the ordinary religious refinement and perfection of the aspirant's life, mind and body. The larger reaches of the human spirit can only be attained by discovering the keys of man's imperfections and lay our fingers on the key of perfection. Following the intuitive insights of the Vedic Seers the spiritual development of man proceeds from Annamaya purusha rising higher and higher through manomaya, pranmaya, vijnanmaya to Anandmaya purusha. In this process of development the soul does not rule itself entirely. This is so because of the power of resistance born of its past impetus and animal tendencies. Our awareness of the gap between "is" and "ought" should serve to fuel our renewed effort to achieve greater perfection of our task. Face to face with the war between flesh and spirit man instinctively turns for help to a power other and greater than himself. It comes from above. Sri Aurobindo calls it the supra-mental power of the Spirit greater than mental being. The difficulty of this ascent is our natural ignorance. Ignorance is the most expensive of all luxuries, with its wild oscillations from apathy to impatience...an impatience, which ignores the iron limitations, set by nature. Consider how nature generally sets to work to educate the living organisms, which teem on this earth. You cannot begin to understand nature's method unless you grasp the fact that the essential spring of all growth is within you. Power follows wisdom because nature unlocks its secrets to the wise and dowers the temperate with zest and energy. Wisdom should be more than intellectual acuteness. It includes reverence and sympathy, and recognition of those limitations, which bound all human endeavors. A nation won't get wisdom except by the love of it. All that you can get from without is some food ..material or spiritual... with which to build your own organism and some stimulus to spur you to activity. This is so because we begin our career with all the original promptings of our animal inheritance of brute nature, which propel man to fulfill the immediate needs of life. But deeper within man, Tagore says, there is an impulse towards the best in a contrary direction. Man's animal and intellectual, moral and religious energies, through self discipline, are capable of creative transformation perpetually isuing into novel unity and integral perfection of the individual soul. It gains its moral energy from the ultimate rights of the moral and intellectual natures of man, his right to his own creative actions directed by his own wisdom - a right based on an insatiable craving for what gives worth to existence.

Tagore writes: "Religion has its function in reconciling the contradiction, by subordinating the brute nature to what we consider the truth of Man...The contradiction between the two natures in us is so great that men have willingly sacrificed their vital needs and courted death in order to express their Dharma, which represents the truth of the Supreme Man".[8] This is exactly the lesson of Kathopnishad: Yama speaks, "One thing is the good and quiet another thing is the pleasant, and both seize upon a man with different meanings. Of these who so takes the good, it is well with him; he falls from the aim of life who chooses the pleasant...and thou O Nachiketas has looked close at the objects of desire, at pleasant things and beautiful, and thou has cast from thee: thou hast not enter into the net of riches in which many men sink to perdition."[9] The same Upanishad compares our body to a chariot and the soul to the master of the chariot and the Reason for the charioteer and the mind for the reins and the senses to the wild horses that do not obey their driver of the chariot. It is only when the senses, the mind and Reason are yoked to the service of the master by means of the controlling discipline can there be safe journey reaching God. This means that self-defeating particularity of the individual soul requires to be transcending and expanding in search of the infinite realizable through the exercise of freedom. In this respect there is great agreement between Tagore and Sri

Aurobindo and the whole of Vedic Tradition. Both Tagore and Sri Aurobindo agree that all men are not on the same level and that individual differences are a fact of our existence. This is so by reason of the fact of one's own heredity, free action (karma) and intensity of effort, which differs from individual to individual. Even so both Sri Aurobindo and Tagore have envisaged the goal of human life to be the attainment of dynamic perfection in realizing the union of the finite soul with the infinitude of the highest spirit viz., God. Tagore writes "We become aware of ... meaning of our own self at the consciousness of some ideal of perfection, some truth beautiful or majestic which gives us an inner sense of completeness, a heightened sense of our own reality. This strengthens man's faith effective even if indefinite...his faith in an objective ideal of perfection comprehending the human world. His vision of it has been beautiful or distorted, luminous or obscure, according to the stages of development that his consciousness has attained."[10] As an illustration Tagore gives an example of villagers' living experience of dharma.In a hot summer where water is scarce the villagers could have made profitable business by supplying water to a passing stranger. But they consider it to be their dharma an ideal which has become one with their life without in any way claiming personal merit for possessing it. What is outside of us can be sold but what is realizes within ourselves is the heaven of perfection. It is simplicity taking no account of its own value, claiming no wages. According to both Tagore and Sri Aurobindo the real progress of man is the progress of inner life in terms of realized value in the ever-expanding horizon of the infinitude of spiritual existence. This kind of living experience of realized value in the light of an ever-widening horizon of experience is called yoga in line with Vedic tradition. Also they hold that those in whom the spiritual sense is dull, the desire for realization are reduced to physical possession. But true spiritual realization consists in experiencing the infinite as dwelling in the ideal of unity, which we find in the deeper relatedness. It is realization in one's own inner spirit. This experience is not in the realm of to have, but in that of to be. We conclude this write-up with Tagore's words, "... It is the object of Yoga to help us to transcend the limits built up by Mind. On the occasions when these are overcome, our inner life is filled with joy, which indicates that through such freedom we come into touch with the Reality that is an end in itself and therefore is bliss".[11]

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INDIAN MYSTICISM IN MIDDLE AGE

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> *Ramadasa declined the offer by the remark that 'the worldly Jagir Patta (ownership document) can be offered and cancelled at the whims of the rulers; it is ephmeral. But I am in possession of the Rama Patta (the spiritual treasure bestowed by Lord Rama) which doubles in value day by day: Rama-Patta is eternal.*

In the pesent essay an attempt is made to discuss the mysticism of Shri Ramdas Ji Maharaj of the Kherapa Peetha of the Rama-snehi Sampradaya in the earstwhile State of Marwar (Jodhpur) which became a part of Rajasthan after Indian Independence. Rama-snehi Sampradaya has had a powerful influence on the socio-religious life of the people of Marwar since medieval times. In Rajasthan three sects claiming to represent Rama-snehi School are existent at Sighasthal-Kherapa, Rena and Shahpura. The founders of these sects flourished in the 18th century .All the three sects have their own history and tradition, and their founders have left enormous Vani literature behind them. The followers of these sects can be found in every part of our country, and their relationship to one another is characterized by mutual respect and harmony.

The origin of the Rama-snehi Sampradaya can be traced back to the great Ramananda who belonged to the Vishisthdvaitic tradition of Ramanuja. Born in Vikrama Samvat 1356, Ramanand made Benaras as the centre of his spiritual activities. Professor

R. D. Ranade has given credit to Ramananda for the democratisation of Mysticism in the whole of Northern India through the three schools of Kabir, Tulsidas and Nabaji which sprang from the teachings of Ramananda. Kabir spearheaded the Nirguna Bhaki movement which stood for the religious renaissance and social reformation. The essence of religion was Bhakti which meant intense love for God culminating in the absolute surrender of the self at the feet of the Lord and realisation of its ultimate identity with Him. Bhakti was the property of all irrespective of caste, creed and sex. Its only prerequisite was purity of character and conduct, and silent, unpretentious one-pointed love for God. Performance of rituals, going on pilgrimages to holy places, fastings and penances were not needed for religious life. The leading lights of Rama-snehi Sampradaya also advocated , through their lives and teachings the necessity of virtuous conduct and pure devotion for the realization of God. In Marwar region the two traditions of Rama-snehi Sampradaya are associated with Singhsthal-Kherapa and Rena. Hari-Ramdasji Maharaj of Singhsthal (Bikaner State) initiated Ramdasji in spiritual life. Ramadasji Maharaj established his Peetha at Kherapa in Marwar.

Even a glance at the socio-religious conditions prevailing in the country in Middle Age would show oppresive tyrannical political, social and economic conditions and discriminative religious set-up. Saints felt the necessity of initiating the movement of religious renaissance and social reform. So far as religious revival is concerned, the saints propounded what Professor Ranade has called the Democratic Mysticism as distinguished from the Esoteric Mysticism of the ancient

Upanishadic Sages. "The Upanishadic mysticism was the Mysticism of men who lived in cloisters far away from the bustle of humanity, and who, if they permitted any company at all, permitted only the company of their disciples. The Mysticism of the Middle Age was a mysticism which engrossed itself in the practical upliftment of the human kind, based upon the sure foundation of one's own perfect spiritual development. The Upanishadic mystic did not come forward with the deliberate purpose of mixing with men in order to ameliorate their spiritual condition. The business of the mystic of Middle Age consisted in mixing with the ordinary run of mankind, with sinners, with pariahs, with women, with people who cared not for the spiritual life, with people who had mistaken notions about it, with, in fact, with everybody who wanted, be it ever so little, to appropriate the Real. In a word, we may say that as we pass from Upanishadic mysticism to the mysticism of the Middle Age, we see the spiritual life brought from the hidden cloister to the market place.' (Mysticism in Maharashtra P. 1-2).

Democratic Mysticism laid stress upon the vernacular as the media of spiritual teaching, as opposed to the classical mysticism of ancient times, which had Sanskrit as its language of communication. It was also a democratization not merely in language but also in the spirit of teaching, and as we see how mysticism became a property of all. It is evident how mystical literature in Hindi, Bengali and Gujarati was influenced by the three great schools of Ramanuja, Madhva and Vallabha respectively.

Coming to the Rama-snehi saint Ramadasji Maharaja, biographers say that he was born to Shardul Ji's wife Anabhi Devi on Phalgun Krishna 13 Vikram Samvat, 1783 at Bhikamkor village situated at a distance of 40 miles from Jodhpur. He was born in the old age of his parents by the grace of Goddess Bhavani. The Goddess appeared in Anabhi Devi's dream and assured her that she would be blessed with a son who was destined to show the path of liberation to humanity. As Shardulji and Anabhi Devi were Vaishnavas devoted to Lord Rama, they called their child by the name 'Rama'. Rama's mother died when he was 6-year old, so his father shifted to Kherapa where Rama was admitted to a school. After his primary education he was put under the charge of a Pandit who taught him Sahitya-Darshana and Nyaya. He was so prodigious that he became well-versed and learned Sanskrit literature and Philosophy at the young age of twelve to thirteen years.

Rama had lost his mother in his early childhood, and as he was to make a transition from late childhood to adolescence at the tender age of 13 years his father also died of snake-bite. Orphaned and dejected, Rama realised the vanity of worldly life and its transitoriness. He felt early disgust for the world and turned towards the search of Divinity. He spent hours in reflection and thinking.

In his search for the Divine he first engaged himself in the worship of 'Pancha-Peera' or the five great heroes of the past called Ramadevaji, Harbuji, Pabuji, Gogaji, and Mangaliameva. Peeras appeared before him whenever he invoked them and conferred on him Siddhis or miraculous powers to cure diseases and fulfill worldly desires. One day, however, Rama saw the fearful messangers of the God of Death (Yamadutas) in a vision and he prayed to the Peeras to drive away the Yamadutas, but they failed to do so. Then he happened to utter the name 'Narayana' accidently, and lo God's Parshadas or messangers appeared on the scene and drove away the Yamadutas. Rama's belief in the Peeras vanished, and he tried unsuccessfully to get solace from twelve Gurus in succession.

Then one of his lady devotees named Sevakbai told Rama to leave away the path of Hathayoga and get initiation into real spiritual life by ShriHariramdasji Maharaj of Singhsthal. Rama approached the Maharaj who was magnanimous enough to initiate him on Vaishakh Sudi 11 Vikram Samvat 1809 by imparting the 'Rama-Mantra', which signified the impersonal Brahman. Thus Rama became Ramadas. Considering Guru as identical with 'Rama', Ramadasa surrendered himself completely to his Guru and underwent rigorous ethico-spiritual discipline which consisted of meditation on the mantra 'Rama' silently through the inhalation and exhalation of breath, practice of virtues of self-control (samyama) non-violence(ahimsa) etc., and cultivation of the company of good and the holy persons (satsanga). By the inscessant cultivation of the love (sneha) for 'Rama-nama' he got rid of love (sneha) towards the world (samsara), and became a 'Rama-snehi' in its true sense.

Meditation on the Name Rama by Yogic method led to the establishment of Shabda by stages in the toungue, in the throat, in the heart, and in the navel. This process produced in Ramadasathe Ragatmikabhakti in which he realised his identity with the Brahman. He also had the vision of Lord Rama in which the Lord directed him to spread of the message of the Bhakti of Rama.

Ramadasa travelled to Malwa and Mewar for the propogation of Rama-Bhakti, and finally returned to Marwar and stayed at Badu in Merta district, Asop, and finally came to Kherapa where he settled since Vikram Samvat 1822. The traditional upper cast priests and pandiṭs became jealous of Ramdasa's popularity and prestige among the populace who participated in spiritual life irrespective of caste, creed and sex at Kherapa. So they poisoned the ears of the then ruler of Marwar, Maharaja Vijayasingh by complaining that Ramadasa was spoiling the institution of religion by opening its portals to the masses belonging to the so called lower castes. The Maharaja exiled Ramadasa from Marwar in Vikram samvat 1840. But as years passed, the Maharaja fell on evil days losing his throne, health and wealth. One of his well-wishers told him about the sin he had committed in exiling saint Ramadasa, and urged him to request the saint to return to Kherapa with honour. He also realised his blunder and sent emissaries to Ramadasa praying him to return to Marwar. Initially Ramadasa refused to return, but repeated supplications from the Maharaja made him relent and he came back from exile in Vikram Samvat 1849. With his return, the Maharaja's fortunes took a favourable turn, and the famine-hit Marwar had sufficient rains. The Maharaja was again able to get the cooperation of all the feudal lords who restored his throne. Peace and prosperity returned to Marwar due to the holy presence of saint Ramadasa. The Maharaja offered him many villages in Jagir for the maintenance of the Kherapa Peetha, but Ramadasa declined the offer by the remark that 'the worldly Jagir Patta (ownership document) can be offered and cancelled at the whims of the rulers; it is ephmeral. But I am in possession of the Rama Patta (the spiritual treasure bestowed by Lord Rama) which doubles in value day by day: Rama-Patta is eternal':

और पट्टय दिन चार का, चढ भी उतर जाय ।
राम पट्टा है रामदास, दिनदिन दुणा जाय ॥

Ramadasa built the Rama Bhavana at Kherapa where the devotees and aspirants quenched their spiritual thirst, while the helpless poor of all castes satisfied their bodily hunger also by partaking free meals. All the four Varnas were welcome to the Rama Bhavan at Kherapa, be they aspirants, devotees, rich, poor, meritorious, sinners, happy or miserable. “Rama-bhajana' or singing the glory of Rama purified and liberated all; irrespective of caste, creed and sex.

The message of Ramadasa lays emphasis on 'Guru-Bhakti' and 'Rama-smarana' and exhorts the aspirants to cultivate the virtues of truth (satya), non-violence (ahimsa), non-stealing (asteya), purity (shauch), non-anger (akrodha), control of senses (indriya nigrah) fortitude (dhairya), and benevolence (paropkara), and to forsake vices and intoxicants like marijuana, opium, wine etc. For the avoidence of various ailments resulting from impure and unfiltered water, Ramadasa urged people to drink water, after filtering it through a piece of clean cloth. Besides giving daily sermons to his devotees, he also spread the spiritual message of the Rama-snehi Sampradaya by his writings which are of very high mystical, moral and literary qualities.

Ramadasa wrote many works which wholly consist of the ethico-spiritual message based on his own direct, first-hand contact with the ultimate Reality. They constitute his 'Anubhava Vani' or sayings based on his intuitive experience, and are conveyed in Rajasthani language for the sake of intimate communication of his liberating message to the illiterate masses of Marwar. The important titles include : Gyanvivek, Gurumahima, Bhaktamal, Chetavani, Jamphar Gati, Man se rad, Amarbodh, Mulpuran, Aadibodh, Aatmasar, Brahmajigyasa, Balbodh, Nisani, Ramraksha, Rekhata, Nisanni.

The main thurst of the teachings of Ramadasa is 'Lokahita' or 'the relief of man's estate' by establishment of true religion which consists of real internal devotion (Sneha) to 'Rama' or the ultimate Brahman. They insist on the harmony of profession (kathani) and practice (Karani). They advocate the devotion (Bhakti) of one God before whom all men are equal. They lay emphasis on the inculcation of ethical virtues and avoidance of the company of the wicked (Kusanga), and stand for pure vegetarianism. They expose the futility of mere external forms, retualism, hypocricy, idol-worship, and belief in a plurality of gods and goddesses.

Ramadasa spread the cause of Rama Bhakti through his fifty-two main disciples scattered over Marwar, Mewar, Malva, Gujrat and Madhya Pradesh. Shri Dayaldasji succeeded him as the Peethadhishwar of Kherapa when he merged himself in the Infinite on Ashadha Krishna 7, Vikram Samvat 1855.

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'Nearly twenty years after Sri Maharaja's passing away, Sri Baba helped all the disciples of Sri Maharaj by his constant guidance and inspiration.. There was a great identity of interest and life between Maharaj and Baba and when Baba was left over to us, it was as if we were seeing and hearing Maharaj... The way in which he left his body is quite significant to show how a person like him who had attained to such enormous heights, dies in the midst of God-realization. From God he is taken and to God he goes.'
-Gurudev Ranade ,27-12-1933)

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We are happy to inform you that Academy of Comparative Philosophy and Religion, Belgaum in its Board meeting dated 1-1-2011, vide Resolution No. 4, has resolved and constituted **ACPR's All India Academic Council** for the period of 1-1-2011 to 31-12-2013. The members are :

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The ACPR's All India Academic Council shall be an advisory and functional wing of ACPR Belgaum for fulfilling the institutional objectives on the national and global context. The ACPR's Academic Council shall plan, bluprint the activities and present the same to the Board of Trustees for confirmative decisions and implementative actions.

The Academic Council shall consist of a total 15 members who are eminent thinkers, scholars, academicians from all over India and abroad. Either, the Chairman or Secretary of the ACPR shall be ex-officio member in the Academic Council.

The All India Academic Council shall meet every year in the month of October for necessary discussions, deliberations and for future planning for advancement of the activities of ACPR.

-*Secretary, A.C.P.R.,* Belgaum.

IMPORTANT ANNOUNCEMENT

Dear Readers,
ACPR, Hindwadi, Belgaum, cosponsored by International Forum of Followers of Gurudev Ranade for Philosophical Research, Pune (IFFGRPR) decided to hold Chaturmas of His Holiness Swami Parmanand Bharati at the premises of ACPR, Hindwadi, Belgaum.

H.H. Swami Paramanand Bharati of Bangalore who has been initiated to 'Sanyasa' by 'Mahasannidhanam of Sringeri Sarada Peetham' holds a reputation all over the world for his works on Adi Shankar Vedanta and has been conducting research and publication works in bringing Adi Shankara's thoughts to the people belonging to all sections of the Society.

In his Poorvashram H.H. Swamiji was an eminent Scientist and was teaching at a well known Institution. He has attended major international conferences during the said period and delivered lectures on :

"Whether God exists?"
"Is there rebirth?"
"Who wrote the Vedas?"
and many other subjects of common interest.

Swamiji is going to stay in Gurudeo Mandir for two months from **15th July 2011 to 11th September 2011** and daily program of H.H. Swamiji during the above period shall be as under :
Pravachan : **Morning 6-30 to 7-30 a.m.**
Evening 6-30 to 8-00 p.m.
Note : Chaturmas by H.H. Swamiji will start with Vyas Pooja on 15th July 2011. This is requested to all the readers of Pathway to God, devotees to participate in the above Chaturmas Program alongwith your family.

- *Secretary, A.C.P.R.*

BUDDHIST MEDITATION

-Phramaha Narin Sudhamma

> *We can not prevent conflicts of ideas. But we can transform conflict from quarreling and revenge into reconciliation and harmony.*

According to Buddhism, suffering is the common state for all things in nature, encompassing all things both living and non-living, both concrete and abstract. The state called "suffering or Dukkhalakshana" is a state that is impermanent and non-static; because constantly it is forced into being suppressed and has conflict within itself and with surrounding circumstances.

Conflict and suffering are inseparable; suffering arises because of pressure or conflict; at the same time, suffering can lead to conflict. Therefore, conflict is common for all things just like suffering. This means in our lives and in society we cannot avoid conflict. But even though conflict is common, this doesn't mean we cannot do anything with it. There are some conflicts that we can manage. We cannot prevent conflicts of ideas. But we can transform conflict from quarreling and revenge, into reconciliation and harmony.

Buddhist analysis of conflict

Conflict is a kind of suffering. In order to manage suffering, Buddhism shows that we must truly know Samudaya- the causes of sufferings. And so, when we want to resolve conflict, we must realize the cause of conflict, and get rid of the cause.

Generally, there are three main factors in conflicts. Those are : problem or request, person or opponent and process or Interaction with others.

1. Problem or request

Most of the problems or the requests involve the following three things: material interest, power and dignity, and faith, -ism, ideal. Most conflicts are not only related to specify material interest, power or faith, but rather relate to any number of the three things.

2. Person or opponent

Some problems or requests can lead to conflict and develop into violence, because parties involved resist one another's viewpoints, clinging to some or all of these three prapanchas (Three defilements causing delay): a) Tanha is the attachment to interest or not wanting to lose something and b) Mana is egoism attachment to dignity and hunger for power and c) Ditthi is adhering to one's own faith and believing that one's own thoughts are the only right way.

Apart from that, the thing we have to consider about understanding the conflict are the attitudes between the opponents - the prejudice to one another - that extends the conflict. The mentioned prejudices are : a) prejudice because of hate, b) prejudice because of fear, c) prejudice because of illusion or ignorance and d) prejudice because of affection.

The two former prejudices (hate and fear) are the ones generally found in most conflicts. Normally illusion or ignorance will support them and help them remain or increase as time progrsses causing the conflicting parties to not know each other or to listen to rumours. This causes each side to think that other side is bad. Whereas the affection prejudice rather affects the supporters on each side. Often, the support received on each side of two the opponents does not come from understanding the problems or from judgement based on consideration of views, but from personal affection, namely, they support each other because they are the same group.

3. Interaction or process

The interaction between the opponents, and the process used for conflict resolution, has a direct effect on either increasing or reducing the conflict. Conflict can be drawn out if one side or both sides use the following methods: partake in negotiations with emotions of anger, hate, irritation and fret; using the impolite manners; non-transparency (hiding or withholding information); refusing to comment (the silent tratment); trying to win at all costs; accusing, defaming and spreading rumours; and using violence. These methods extend the conflict because they increase prejudices qand cause the other side to firmly attach themselves to their own standpoint.

The Buddhist principles of meditation

The followings are the principles of Buddhist meditation:

1. Emphasis on the importance of the people or the emotions

Although a point of a problem or a request is the starting point of conflict; when a conflict has already occurred the difficulty becomes the resolution of emotional scars received by the opponents. It is most important that the arbitrator begin by emphasizing the importance of the emotons felt by the opponents. When the opponent's emotions begin to subside, then negotiations and consideration of problem or the request can begin.

2. Help to get rid of the opponents' minds of unwholesome things

Even when a conflict has ceased, sometimes prejudices or unwholesome thoughts may still remain (especially in the mind of the group who must surrender in accordance with the resolution). It is difficult to definitely end that sort of conflict, and it seems that the surrendering side is ready to explode at any time.

For conflict resolution, the first duty of a mediator is the elimination of unwholesome things - whatever greed, anger and illusion - by fostering wholesome things - not being greedy, not being angry and having no illusions.

2.1 Reduce anger

A mediator can help opponents reduce anger or hate in various way such as: point out the evils of anger to the opponents; help the opponents understand the feelings of the other side; help both groups have loving kindness towards each other; help both groups understand that their actions have partly caused the other group to become tough or to use power/might against them; and help both groups understand that the other group is not terrible, dangerous or has the bad intentions that they thought they did.

2.2 Reduce illusion

A mediator can help the opponents understand the situation for what it is in the following ways: show the correct information to the opponents; help the opponents realize that the other group is not backed by a third-party or is doing things not only because of their own personal interests; help the opponents understand the other group's limits knowing what they cannot give up; and help the opponents realize the other group's views which may help them understand the other side and may reveal a truth that was previously ignored.

2.3 Reduce Greed

A mediator should help the opponents decrease their greed or attachment to their own interest in the following means: help the opponents realize how some of their requests may be too lofty, and help the opponents realize that there may be other things besides material interests to be gained, or help them consider long-term interests rather than short-term gains.

3. Stimulate the opponents to have suddee inspirations, to be mindful and to look intrspectively at their own actions

It is often difficult for a mediator to reduce the unwholesome things in the opponent's minds by means of teaching. What a mediator can do and should do is to help the opponents have a sudden inspiration and understand the problem by themselves. In other words, a mediator should help all groups to be mindful. He may offer some heartfelt words or may pose a question to make both sides think.

4. Help the opponents find the answer by themselves

A mediator should not find a solution for the opponents but should help them find an answer and reach a settlement by themselves. The conflict will turn into reconciliation when the opponents are satisfied with the agreement. And the opponents will most likely be satified the agreement when it is derived by their own consent.

5. Building rapport with the opponents

The first step for building rapport is to establishing reliability (or trust) in the arbitrator. If the opponents see that a mediator is not neutral and is partial to one group or another, then the mediation will fail right from the beginning.

When the opponents have trust in a mediator, the next thing to do is to get the opponents to trust each other. Specifically, they need to trust that both sides will be able to cooperate to find the solution through negotiations.

6. Speak the truth, show loving kindness, show tolerance and have mindfulness

The virtues of a mediator are very important for creating trust in all the parties involved, including creating trust in the conflict resolution by peaceful means. Therefore, mediators must skillfully speak the truth and have to have loving kindness to all. They also need to foster tolerance and mindfulness. If void of tolerance, the mediator will get angry easily when he faces controversy, stubbornness or apprehension with any of the opponents. At the same time a mediator must have mindfulness in order to maintain neutrality and must not let prejudice occur in his mind, which would destroy their reliability with the opponents, even if it happens without them realizing it.

7. Have qualifications of a mediator

A mediator's qualifications are following : have mindfulness and good conduct; have virtues that are accepted by both groups; speak clearly and have the capability to communicate accurately with each of the opponents; have the ability to ask good questions and control the situation without the use of force; have a general knowledge about the circumstance or situation that the opponents are faced with; be modest and humble; and downplay differences in status or position to make everyone equal, have a respect and be kind.

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MINIMIZATION OF ENERGY- CRITERION FOR STABILITY

- Dr. Madhukar G. Betigiri

Any discussion of the Big Bang theory would be incomplete without asking the question, what about God? This is because cosmogeny (the study of the origin of the universe) is an area where science and theology meet. Creation was a supernatural event.

Abstract :

In ref. 1, an attempt has been made to define the Reality from an objective approach and the Existence from the subjective approach and it has been pointed out that the Vedas aver both the approaches lead to the definition of Truth. In the present article, same study has been continued and the consequences of following objective approach have been examined.

I. Introduction :

Minimization of energy is a well established principle as a criterion for stability in physical sciences. Examples that come immediately to mind are a) the line of beta stability in the periodic table b) formation of radioactive series by appropriate emmission of alpha, beta and gamma radiation c) cooling of the Universe after the "Big Bang". In order to achieve a stable state, the studies have shown that the system emit energy quanta in the form of particles of different masses.

The complete world from the macroscopic universe of stars to the microscopic universe of nuclei is describable in terms of four basic forces : gravitational force, electromagnetic force, the weak and strong nuclear forces.

The gravitational force, which is the weakest of the forces, is an attractive force that exists between any two masses. Charged bodies interact through (Table 1) electromagnetic forces. Gravity as well as electromagnetism are macroscopic phenomena, immediately present in our everyday life, like falling objects and static electricity. Weak and strong nuclear interactions, on the other hand, become only important on the microscopic, atomic and subatomic level.

The exchange of particles is responsible for the forces. This was first demonsrated for the Electromagnetic interactions (photons) but we have now evidence that it is also true for weak (W and Z bosons discovered at the CERN experiments) and strong nuclear forces Meso-ons. So far, it has not been possible to prove the existence of Graviton for the Gravitation forces, which, although being the longest known interaction, is very difficult to study experimentally in the laboratory because of its weakness. The most important aspect of the strong interaction is that it provides stability to the nucleus over-coming electric repulsion, whereas the transmutation of neutrons into protons is the most well-known weak phenomenon.

II. Minimisation of energy in physical world :

It seems that all the forces can be explained by the same mechanism, i.e. they are mediated by exchange of Bosons between those constituents of matter which are Fermions. One difficulty in unifying the forces might be their strength. It seems that this difficulty can be overcome in the following way.

The coupling strengths indicated in Table 1 are those determined at lower energies....However, it turns out that the strength of weak interaction increases with interaction energy and at energies corresponding to masses of the W and Z, its strength becomes comparable to the electromagnetic interaction. Hence at energies corresponding to distances at about 10^{-17} cm, the unification of these two interactions becomes possible. On the other hand, the strength of strong interaction decreases with increasing energy and about energies 10^{15} GeV, it becomes comparable to the strength of the Electro-weak interaction. Hence at distances of about 10^{-29} cm, a grand unification might become possible. We know very little about the quantum behaviur of Gravitation, but some speculations indicate that this interaction could also be included in the unification at energies corresponding to distances of about 10^{-34} cm. This is certainly faraway from the present day experiments.

Such an interaction must have been present at the time of birth of our Universe. According to the standard theory, our universe sprang into existence as "singularity" around 13.7 billion years ago. What is a "singularity" and where does it come from? Well, to be honest, we don't know for sure. Singularities are zones which defy our current understanding of physics. They are thought to exist at the core of "black holes." Black holes are areas of intense gravitational pressure. The pressure is thought to be so intense that finite matter is actually squished into infinite density (a mathematical concept which truly boggles the mind). These zones of infinite density are called "singularities." Our universe is thought to have begun as an infinitesimally small, infinitely hot, infinitely dense, something - a singularity.

Where did it come from?
We don't know.
Why did it appear?
We don't know.

After its initial appearance, it apparently inflated (the "Big Bang"), expanded and cooled (by the emission of massive exchange Bosons - leading to breaking of symmetries and hence the present four interactions mentioned above) going from very, very small and very, very hot, to the size and temperature of our current universe. It continues to expand and cool to this day and we are inside of it: incredible creatures living on a unique planet, circling a beautiful star clustered together with several hundred billion other stars in a galaxy soaring through the cosmos, all of which is inside of an expanding universe that began as an infinitesimal singularity which appeared out of nowhere for reasons unknown.

What are the major evidences which support the Big Bang theory?
First of all, we are reasonably certain that the universe had a beginning.
Second, galaxies appear to be moving away from us at speeds proportional to their distance. This is called "Hubble's Law," named after Edwin Hubble (1889-1953) who discovered this phenomenon in 1929. This observation supports the expansion of the universe and suggests that the universe was once compacted.

Third, if the universe was initially very, very hot as the Big Bang suggests, we should be able to find some remnant of this heat. In 1965, Radioastronomers Arno Penzias and Robert Wilson discovered a 2.725 degree Kelvin (-454.765 degree Fahrenheit, -270.425 degree Celsius) Cosmic Microwave Background radiation (CMB).

which pervades the observable universe. This is thought to be the remnant which scientists were looking for. Penzias and Wilson shared in the 1978 Nobel Prize for Physics for their discovery.

Finally, the abundance of the "light elements" Hydrogen and Helium found in the observable universe are thought to support the Big Bang model of origins. Recent intriguing theoretical research suggest that the Universe began as a perfect vacuum (There is no such thing as "Nothing" in modern physics; even in a perfect vacuum, pairs of virtual particles are being constantly created and destroyed) and that all the particles in the material world were created from the expansion of space.

Think about the universe immediately after the "Big Bang". Space is violently expanding with explosive vigour. All the space is seething with virtual pairs of particles and antiparticles. During the "big Bang, space was expanding so fast that particles were pulled away from their corresponding antiparticles. Deprived of the opportunity to recombine, the virtual particles became real particles in the real world. Where did the energy come from to achieve materialization? Recall, the "Big Bang" was like the centre of a black hole. A vast supply of gravitational energy was therefore associated with the intense gravity of this cosmic singularity. This resource provided ample energy to completely fill the universe with all conceivable kinds of particles and antiparticles. Any discussion of the Big Bang theory would be incomplete without asking the question, what about God? This is because cosmogeny (the study of the origin of the universe) is an area where science and theology meet. Creation was a supernatural event. That is, it took place outside of the natural realm. This fact begs the question: is there anything else which exists outside of the natural realm? Specifically, is there a master Architect out there? We know that this universe had a beginning. Was God the "First Cause?" Is the so called Vacuum the consciousness referred to in the Vedas?

III. Minimization principle beyond physical sciences :

A] *Objective Approach :* How does the principle of minimization of potential energy apply to a human being? In the first place can we define human beings as energy? Probably not; although energy is one factor in the complex system of which the human beings are made. Since the energy is defined as the ability to do work, a biological description of humans does not include storing and using energy, of digestion and respiration, of chemical reactions taking place in the body due to environmental and psychological response. All these fac-tors affect the health of a human being and therefore the minimization of potential energy refers to maintaining good health on all the three aspects; physical, social and mental health.

The physical existence depends on the sustenance one obtains through food. Therefore, the basic layer of existence and longevity is built on food (read balanced diet) and an efficient digestive system thus providing the necessary muscular energy required for day to day activities. Behind this gross energy, there is a subtle energy source-neural in origin and is provided by the nerve fibre - small in size, but if it is cut the muscle is dead. The neural energy is dependant on the purity of the blood supplied to the nerve and therefore on the oxygen content in the blood which signifies a healthy functioning of the lungs, heart and blood circulation.

Behind the system of nerves is a subtler source of energy in the form of Psyche of the human being which is unseen. It is known that when there is a psychic breakdown all the muscles and the nerves do not function well.

The minimization of the energy is therefore concerned with a better management of one's health on physical, social and psychic levels. The drugs developed through sustained research address this problem by trying to cure the diseases and thus contributing to a healthier society as evidenced by the increased life expectation (the average life expectation in 1947 was 47 yrs which has now gone upto 70+ - thanks to the knowledge obtained through improved medical research). Insight into yet more subtle form of energy is currently being investigated through the studies of Genetics. It is the study of genes through which one learns how living beings inherit features from their ancestors. In genetics, a fea ture of a living thing is called a "trait". The way our genes and environment interact to produce a trait can be complicated.

Since traits come from the genes in a cell, putting a new piece of DNA into a cell can produce a new trait. This technique is being developed to treat people with many incurable diseases.

The same principle seems to be at work in the field of alternate medicine. In a holistic approach, Patanjali's yoga system prescribes Yama and Niyama (abstentions and observances) which lays strss on the ethical preparation necessary for the practice of the yoga. The yoga realizes that our body has a dignity of its own as much as the mind. Asana and Pranayama provide the physical help required for a healthy mind in a healthy body.

The regulation of breath contributes to the serenity of the mind. Thus the stress management harnesses the psychic energy. The next step i.e. Pratyahar or the withdrawal of the senses from their natural outward functioning encourages one to practice non attachment, learning to live in the present and breaking the action - reaction cycle. The Chinese philosopher Lao Tze asked, "who is there, who can make the muddy water clear?"

And answered, "if you leave it alone, it will become clear of itself". The Yoga says that the truth can be known by a persistent withdrawal of consciousness for outward acts as well as inward changes. This is the beginning of meditation, Dharana and Dhyana help one to concentrate to the fullest extent and lead to Samadhi where the sense of identity is lost.

B: Subjective approach :
At this stage, one cannot fail to appreciate the parallel energy sources discovered in the Taitereya upanisad. As applied to a human being the body has five sheaths of energy, namely - Annamaya (matter), Pranamaya (breath), Manomaya (psyche), Vijnya-nmaya(Knowledge) and aanandmaya (bliss) going inwards, the innermost is the reality. Upanishad even mentions that each succeeding sheath includes the previous sheath and does not replace it. The identification is complete when one identifies the Knowledge sheath with genetic Science and with consciousness in the alternate medicine approach.

Thus the lowest energy state for the human being is the liberation - *Moksha* - a mere vanishing into nothingness?. It amounts to a disintegration of human individuality - a giving up of selfish isolation. This is not to be confused with death. "As the flowing rivers disappear in the sea losing their name and form. Thus a wise man freed from name and form goes to the divine person, who is beyond all". This state is a state of rapture and ecstacy - a condition of Aanand where the creature as a creature is abolished and becomes one with the creator. The culmination of the two approach is very well brought out in the discussions between Janaka and Astavakra in Astavakra Samhita. Janaka asked, "How can knowledge be acquired?

How can liberation be obtained? How is reincarnation possible? Tell me oh Lord"

Astavakra answered, "If we aspire after the liberation, my child, shun the objects of senses as poison and seek forgiveness, sincerity, conentment and truth as nectar". Later on he states that once one has identified totally with the God, who is within oneself, there is no question of reincarnation.

IV Consequences :

Advances in Genetic engineering have the potential of treating many illnesses which so far could not be treated. All the ignorance was swept under the carpet of Prarabdhakarma which attributed all incurable diseases to actions that have begun to bear fruit in this life from among the stock of impressions of actions in the past birth. Other impressions due to the past birth are called Sanchita Karma or seed like impressions. Those impressions newly received by the actions in this life are called Agaami Karma. It is believed that the effects of the first kind cannot be erased while the second and third actions can be corrected by good actions in the present life. Thus our own efforts combined with the advances in Genetics hold the possibility of correcting all the three types of actions referred to in the above. Thus the advances on the knowledge frontier lead to a situation where the entire Karmic theory along with reincarnation needs to be relooked at.

Table 1: The Forces in Nature

Type	*Intensity of forces*	*Binding particle*	*Occurs in*
Strong nuclear force	~1	Gluon (no mass)	Atomic nucleus
Electromagnetic force	~1/100	Photon (no mass)	Atomic shell, Electricity
Weak Nuclear force	~1/100000	Bosons(Z^0,W^+,W^-)	Beta decay
Gravitation	~10^{-38}	Graviton?	Heavenly bodies

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Google Search on **Big Bang** and references contained therein.

-Dr. **Madhukar G. Betigeri,**
B.A.R.C. Scientist (Retd.),
Andheri, Mumbai.

My *Atman* shines before my eyes
In infinite vestures bright,
Sesa's coils and moonlight clear,
Are granting Superb delight.
Pearl - network and diamond dust,
With a glittering splendour nice
Circle blue in a circle white
Are seen through Master's grace.

Gurudev Ranade on his higher spiritual experiences in a Marathi Abhang.

A SUPPLICATION TO GURURAYA SAMARTHA

पंचपदी – ३ (मराठी)

प्रार्थना ऐका माझी । गुरुराया समर्था ।
त्रिभुवनीं तूंचि थोर । दीनजन उद्धरिता ॥१॥
सद्बुद्धि दे मजला । दुर्बुद्धीचा वीट आला ।
कामादिवैरि वारीं । करी निष्काम मजला ॥२॥
वासना मनिं वसली । कधीं निघेनासी जाहली ।
कोठवरी तिसि भांडू । मति माझी थकली ॥३॥
मोहमाया ममता भारी । गांजितातिं परोपरी ।
यांतूनि सोडवि बा । तूंचि माझा कैवारी ॥४॥
निंद्रा ही रांड खोटी । नित्य लागलीसे पाठीं ।
आयुष्य व्यर्थ गेलें । पाहूं नेदि जगजेठी ॥५॥
देहभाव बहु खोटा । मज करूनि करंटा ।
देशोधडि लावियेले । अन्न न मिळें पोटा ॥६॥
ऐसे हे अनंत गुण । गांजिताति कठीण ।
यांतूनि कोण मजला । सोडवि बा तुजविण ॥७॥
प्रार्थना परिसावी । गुरुराया गोसावी ।
दुर्गुण वारूनिया । द्यावी सायुज्यपदवी ॥८॥
दासासि संरक्षा । कामधेनु कल्पवृक्षा ।
आपुलें ब्रीद रक्षा । पुरवी माझी अपेक्षा ॥९॥

Listen to my prayer,
O Gururaya Samartha;
Peerless art Thou, in all the three-worlds, the saviour of the poor;
Listen to my prayer,
O Gururaya Samartha.

On myself am I fed-up
with, for my malevolence;
Grant me good sense of
judgement and wisdom,
Listen to my prayer,
O Gururaya Samartha.

Destroy my enemies: the
carnal desires dwelling in
me
Show no sign of exit !
With them, how long shall
I wrestle ?
Tired am I; make me desire-free, *O Gururaya
Samartha.*

Caught am I, in the maelstrom of love, charm and
illusion,
Only art Thou my saviour;
wilt Thou lift me from the
muddle ?
Listen to my prayer,
O Gururaya Samartha.

A wicked lady called sleep,
pesters me everyday,
Has spoiled my life persistently, denying me Thy
"vision"!
Listen to my prayer,
O Gururaya Samartha.

Arresting me as a captive,
base physical sensuality
Has deprived me of food
for my stomach ! Listen to
my prayer,
O Gururaya Samartha.
Such vices, in legion, tear
me through and through;
Who else is there, other
than Thee, to help me cross
the hurdles ?
Listen to my prayer,
O Gururaya Samartha.

Listen to my prayer,
O Gururaya-Gosaavi, the revered ascetic.
Extirpate all my vices and
grant me *Saayujya;*
Listen to my prayer,
O Gururaya Samartha.

Kaamadhenu art Thou, and
the *Kalpavriksha* of Thy disciples;
Fulfil my ardent wishes and
protect Thy name and title :
So prays, this earnest
servant of Thine.
Listen to my prayer,
O Gururaya Samartha.

Transcreated by :
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ACTIVITIES OF
A. C. P. R.

During
January-March, 2011

On 26-3-2011, Sri. K.G. Katwey Memorial Lecture on "India in an Asian Millenium" was arranged in ACPR's Gurudev Ranade Mandir Auditorium. Main Speaker was Dr. Nitin Khot, presided over by Dr. D. H. Rao, Principal and director Jain Engineering College, Belgaum. The function began with invocation song sung by Miss Anvita Shetty. Advocate Mr. M. B. Zirali, Trustee and Secretary of ACPR welcomed and introduced the guest. Mr. Ashok Potdar, Vice President of ACPR made introduction of Late Sri. K. G. Katwey.

Dr.Nitin Khot made a power point presentation on the subject. Sri. Manjunath Meled, B.Sc., LL. B., Advocate Supreme Court of India proposed a vote of thanks.

Sri Subramanya Bhat anchored the function.

Our New Donors are :

Sri. Ashok Saraf	Rs. 6,600-00
Sri. C. R. Lele (monthly)	100-00
Sri. Shrikant Badaskar	100-00
Sri Shrikant Patil	120-00

We welcome new subscribers to Pathway to God :
Sri. Appaji Gundkal
Sri. M. V. Danappanavar, Librarian, Kudalsangam Library
Sri Jeevan Sonalkar.

Please Note : ***Unconditional donations can be made to this institution with benefit Under Section 80G (5) (vi) of Income Tax Act Vide their letter No. 176/CIT-BGM/ 2010-2011 dated 29th October 2010.***

Belgaum
31-3-2011.

Adv. **M. B. Zirali,**
Secretary, A.C.P.R., Belgaum.

Just as realisation of God and propogation of God-devotion was the supreme ideal of Prof. Rambhau, expansion of the frontiers of knowledge through original research in the field of philosophy in order to show how its problems are the same throughout the world was his supreme intellectual ideal. However he pursued this intellectual ideal as we have seen by now firstly to justify the reality of the Spiritual ideal and secondly to explain the same to the rational mind of the modern times. He intended to achieve this ideal in the College. But as he could not do so there, he decided to start a fresh institution entitled Academy of Philosophy and Religion, a body exclusively devoted to research in all the Philosophies and Religions of the world. He opened the Academy in his Adhyatma Bhavan, Poona, on 1st August 1924. Rambhau was its Director and Prof. P. K. Gode and Prof. N. G. Damle were its secretaries.

BELGAUM URBAN DEVELOPMENT AUTHORITY,
BELGAUM.

ACHIEVEMENTS

- Developing five extensions in 456 acres of land. The land acquisition work is in progress.
- A project undertaken to allot 4500 residential plots to the public.
- Five residential extensions have been developed and handed over to Belgaum City Municipality Corporation.
- A project costing Rs. 46.50 lakhs has been undertaken to provide electricity to 241 residential buildings in Kanabargi Extension.
- Construction of gutters of stone masonry costing Rs. 19.30 lakhs has been undertaken in Kanabargi Extension.
- Compound wall construction project of Rs. 19.70 lakhs has been taken up at Kanabargi Extension.
- Road development, tar road construction, Gutters and drinking water facilities costing 305.79 lakhs have been taken up for project no. 56 at H. D. Kumarswamy Extension.
- Rs. 18.15 lakhs has been spent in developing and constructing tar roads in Kanabargi Extension.
- Rs. 21.78 lakhs has been spent in developing and constructing tar roads in Rani Channamma Nagar.
- Rs. 7.14 lakhs has been spent in developing and constructing tar roads in Shanti Nagar Extension.

Several other projects are planned for developing and beautifying Belgaum City.

Mr. Balasaheb Kangralkar
President
BUDA

Mr. Abhay Patil
M.L.A.
Belgaum South

Mr. Feroz Sait
M.L.A.
Belgaum North

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